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the officers of prisons, who oppose imprisonment for life of any man, however heinous his crime, on the ground that it deprives him of hope and reduces him to a condition resembling a living death. Further, we have no right to commit any one to a prison in which the discipline is not essentially reformatory. The worst man in liberty may fall under good influences and be changed; but to put him where influences are wholly bad, cannot be justified, especially where the sentence is for life. In any reformatory system the co-operation of the prisoner must be had. The strongest sentiment in his breast is the hope of release, and the indeterminate sentence makes the best use of this sentiment. The prisoner should be told that the date of his liberation depends upon himself, and the experienced prison officer is the one to decide this. The difficulties here are no greater than in the care of the insane. The utterly incorrigible should be put where they can do no harm as violators of law, or as teachers or examples to the young. Methods for the repression and prevention of crime should be Christian and scientific.

The Criminal, by HAVELOCK ELLIS. New York, 1890. pp. 337.

The author modestly says, that he believes there is nothing original in his book; that it simply represents a very large body of intelligent opinion in many countries. He has, however, in the introduction and conclusion well stated his own belief, resultant from a study of many and different sources. This book treats of those questions which have to do with the criminal as he is, and with society in relation to him, taking up also the practical social bearings of such studies. There are six divisions of criminals: the political criminal, criminal by passion, insane criminal, the instinctive, the habitual, and the professional criminal. The political criminal is the victim of an attempt, by a more or less despotic government, to preserve its own stability. The aims of such a criminal may be anti-social; he may try to overthrow a certain political order, which may itself be anti-social. Lombroso calls him "the true precursor of the progressive movement of humanity." From the scientific point of view, the use of the word crime to express a difference of national feeling or political opinion is an abuse of language. The criminal by passion is generally a man of wholesome birth and honest life, who under the stress of some great unmerited wrong has wrought justice for himself. For instance, if his wife be grossly insulted, he makes an attempt on the life of the offender. This species of criminal never becomes a recidivist; his crime is a solitary event in his life; he is not, therefore, dangerous to society; but he is not of advantage to society when in a moment of passion he commits his crime, and he must not complain if he produces a social reaction. The insane criminal is one, who, already in a condition of mental alienation, commits some serious anti-social act. Instinctive propensity to crime is called "moral insanity," but "instinctive criminal" is a better term; such an one is a moral monster; he does not possess guiding or inhibiting social instincts as an antidote to his strong sensual and self-seeking impulses. There is the occasional criminal, of whom weakness in resisting temptation is the chief characteristic. The occasional criminal, aided by neglect on the one hand and by the prison on the other, can develop into a habitual criminal; and by gradual steps the habitual criminal can become the professional criminal. Thus in the thefts in the Parisian shops, the Louvre and the Bon-Marché, the experience of the police shows how it begins: A woman, rich or well-to-do, buys a number of things and pays for them; but without asking permission, she takes some little, almost insignificant object, a little ribbon to fasten a parcel, a more commodious paper bag. No one will say that she is stealing. But she is observed, for one expects to see her again, some time after, taking as she walks along a flower, worth five cents say. A little later

she will appropriate something of greater value, and thereafter she will take for the pleasure of taking.

The friends of a man are startled by his great crime; but this is linked to a chain of slight occasional sporadic vices and offences. Those links can sometimes be traced out. Lebiez, in company with another French criminal, murdered an old woman in order to rob her, cutting the body up to dispose of it. The crime was prepared deliberately and carefully; a few days after it Lebiez delivered an able lecture on Darwinism and the Church. Here are the stages: (1) His violent language to his mother is remembered; (2) though with small means, he lives with a mistress and procures obscene photographs; (3) he is sent away from an institution where he gave lessons on account of irregularities; (4) he speculates on the stock exchange, which, being poor, he could only do by accepting profit and refusing to meet loss; (5) he steals books from his friends and sells them; (6) he leaves his lodgings several times clandestinely, without paying the rent; (7) he participates in stealing a watch; (8) he shows the profits of the second theft; (9) he with another decides on the murder of the old woman, whose earnings by the sale of milk were considerable. The habitual criminal is usually not intelligent, while the professional is. Lacenaire, a celebrated criminal at the beginning of this century, has been regarded as a typical professional criminal. He was born at Lyons; received a good average education; was very intelligent, though not distinguishing himself at college; he was ambitious, but incapable of sustained work; studied law in Paris, but his resources were inadequate, so became a clerk, frequently changing his situation; growing tired of work, he engaged as a soldier. So far no offence is recorded. When he returned to France, his father had become bankrupt, and fled. Friends gave Lacenaire \$100 to help him. He hastened to Paris and spent it for pleasure; then he wrote verses and political articles, fighting a duel and killing his opponent. He said later that the sight of his victim's agony caused him no emotion. He might have obtained money had he cared to work steadily, but he got it by theft and swindling. Condemned to prison, he formed connections with professional criminals, adopted false names, multiplied forgeries and disguises, and preyed actively on society. After an orgy of this kind he committed murder, and attempted to murder a man who had won a large sum from him in gambling. The crime and the attempt both remained unpunished. He continued his career of crime until he met the guillotine. He was a professional, habitual, and something of an instinctive criminal.

The causes of crime can be cosmic; this includes the influences of inorganic nature, of weather; thus the increase of crimes of violence in hot weather, and the periodicity of other kinds of crime; the influence of climate and of diet. They can be biological, which head includes the personal, anatomical, physiological and psychological characteristics of the individual. There is the social factor, as treated of in criminal sociology; and with it belong the relations between crimes against the person and the price of alcohol; and crimes against property and the price of wheat. Society prepares crimes, as Quetelet said; the criminal is the instrument that executes them. "Every society has the criminals it deserves." The general conclusion of the author is, that crime is a natural phenomenon, and to be studied by natural methods, by which alone its elimination can have any chance of success.

But the public look at a criminal as a hero. In Lacenaire's case his portraits were displayed on the streets; meats and delicate wines were sent to his cell, while those driven to crime by hunger outside are but a step from him. Men of letters visited him, noted all he said, whether composed in drunkenness or given for effect; but the ladies, young, beautiful and finely attired outdid them all, desiring the honor to be pre-

sented to him; and in despair if not permitted. Lacenaire himself mocked at the infatuation he excited. They come to me, he said, "as they would ask a ticket from M. Geoffrey Saint-Hilaire to see the elephant's den." But the criminal is simply a feeble or distorted person, who has chanced, most often from lack of human help, to fall out of the social ranks. It is unreasonable and inhuman for a whole nation to become excited over him. Only education and a rational knowledge of criminality can change this sort of craze. As is well known, crime has been on the increase during the whole of the present century. In France, says Ellis, it has risen several hundred per cent.; so also for several kinds of serious crime in many parts of Germany; in Spain the number of imprisonments for life nearly doubled between 1870 and 1883; in the United States the criminal population has increased since the war relatively to the population, one third. Although certain factors may enter in to modify this real increase somewhat, yet there is a general agreement as to the fact of increase. Great Britain alone appears to be an exception; but there is a real increase in proportion to the population, in the more serious kinds of crime. Crimes of passion are rarer in the Anglo-Saxon race in England, Scotland and America than anywhere else. The decrease is in minor offences, and is due in large measure, no doubt, to reasons connected with the police.

Criminality, like insanity, waits upon civilization. Among primitive races insanity is rare; true criminality is also. Conservatism and the rigid cult of custom are as much a barrier to crime as they are to progressional civilization. When there is stress and change in social surroundings, ill-balanced natures become more frequent, and the anti-social instincts are called out more than in stagnant society. Irish criminality is far greater in England than at home. While the Americans are more criminal than the English, the criminality of the English-born in the United States is more than double that of native American whites. Thus criminality, like insanity, flourishes among immigrants, and our civilization is bringing us into the position of immigrants. But there is no reason for discouragement, for social facts, of which criminality is one, are most under our control. The problem is not isolated. It is a waste of time to talk about methods of improving criminals so long as life outside of prison makes life inside of prison a welcome shelter. So long as we foster the growth of the reckless classes we foster the growth of criminality. Thus it is that crime is *par excellence*, a sociological question.

B.—CHARITOLOGICAL.

The relation between crime, alcoholism and pauperism is so intimate—indeed an unmixed case of any one of them is the exception—that the consideration of one involves all.

De l'Assistance, compte rendu officiel (in extenso) du congrès international tenu à Paris en 1889. 2 vols, pp. 560 and 774.

The international congress of public relief, of which this is the report, was held under the patronage of the French government at Paris from July 28 to August 4, 1889. The congress favored the guaranteeing of public relief by law to the temporarily indigent; the provision of medical attendance so far as practicable by the lowest governmental division to which the patient belongs, commune, parish, etc.; the equalization of such burdens among the governmental divisions, so that the richer communes, etc., shall help the poorer, under the general supervision of the state. Destitute children should be placed in suitable families, and the pay of those having charge of them should not be too small. The aid of disinterested women living near where the children are placed should be engaged in looking after them. Legal guardianship of children